

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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PRESIDENT GEORGE A. SMITH'S FIRST MISSION.

AN EXTRACT FROM HIS JOURNAL, 1835.

May 30th, Sunday.—I was appointed on a mission to preach the Gospel in the East. My circumstances were so reduced that I could not procure clothes to go in. Joseph and Hyrum Smith gave me some grey cloth to make me a coat, also a snuff-colored vest and pantaloons. Brother Charles Thompson cut them out, and sister Eliza Brown made them for me. Elder Brigham Young gave me a pair of shoes. As I had no valise, I took a small tin trunk and put into it a couple of extra shirts. My father gave me a pocket Bible. Elder Lyman Smith, one of the First Quorum of Seventies, of which I was the junior member, and aged about twenty years, my second cousin, the same who was wounded by the discharge of a horse pistol at Fishing River, in June, 1834, was appointed to travel with me. As my trunk was not full, and he had no valise, he put his extra linen, etc., into it, and we carried it alternately by a wooden handle attached to the top of the trunk.

I called on my uncle, Father Joseph Smith, Patriarch, and asked him if he had any advice to give me. He re-

plied, "Yes, always go in at the little end of the horn, and you are sure to come out at the big; but, if you go in at the big end of the horn, you will be obliged to come out at the little."

I called to see cousin Joseph; he gave me a Book of Mormon, shook hands with me and said, "Preach short sermons, make short prayers, and deliver your sermons with a prayerful heart." This advice I have always denominated my collegiate education.

June 5, Saturday.—We traveled twenty miles on foot, and put up with Daniel Allen, for the Sabbath, as we had sent an appointment to preach at his house in Montville, Geauga Co., Ohio. I was not able to write sufficiently well to keep a journal, and my traveling companion, Lyman Smith, kept a very brief one, which was lost. He died in full faith, in 1838, near Chicago, Ill. I write from memory most of the dates, names and distances being forgotten, but the principles and facts are still in my mind.

June 6, Sunday.—We retired early to the woods and asked the Lord to give us something to say, and enable us to preach by the power of his

Spirit, for we certainly felt our weakness. A small congregation was assembled, filling brother Daniel Allen's house. As brother Lyman was the elder, he agreed to preach first. He was a handsome young man, six feet high and well proportioned, with beautiful dark hair. He read the 33^d chapter of Jeremiah, prayed and gave out a hymn, which he sang and then preached five minutes. Now came my turn; it was an awful moment. Suffice it to say, I talked about fifteen minutes. It seemed to me that I told everything I had ever heard taught by the Elders, and much that I never thought of before, at least I hinted at almost every principle which I understood, and bore a strong testimony of the truth of the work, and sat down confused. The people, however, seemed very well satisfied, and said that we had done first-rate for boys.

June 7, Monday.—We resumed our journey, traveling nearly ten miles through a forest. The timber was very thick, and we had some trouble to keep our course, having to follow a line of marked trees most of the way, which had been run eighteen years. At noon we called at a small log-house, being the first we came to after leaving the woods, and got some bread and milk, for which we thanked the Lord and blessed the people who gave it to us. We pursued our journey, endeavoring at every place to open a door for preaching. Some laughed at, and others cursed us. At night we called on a wealthy farmer in the town of Morgan, Ashtabula County, for entertainment. He made us welcome, but his wife, who was a Presbyterian, was very cross. We took supper, and went to bed much fatigued with our day's travel.

June 8, Tuesday.—Our hostess told us she would give us leave to go and welcome with our supper, but she would not cook us a morsel of breakfast, neither should we have any with her consent. Her husband said we were welcome to stay as long as we pleased. He liked the company of the "Mormons" as well as anybody else, but his wife was a little too religious. We thought there was too much division, so we took our leave. After

walking a few miles, we called at a house and told our business, and they gave us our breakfast. We then walked to Denmark Centre, and called on a poor man named Joseph Smith, who gave us dinner and said he would like to have us preach in the school-house. We went to the trustees, one of whom was a Baptist minister, and got the promise of the house. We then visited the people for a mile each way, and asked them to come to hear us preach that evening at five o'clock. The Baptist preacher went around, after us, and told the people to stay away. When the hour of meeting arrived, only four persons came, who were Mr. Smith and his son, the priest, and an old religious blackguard. Mr. Smith and his little son, who came with him, treated us well; but our other two hearers abused and derided them for it, they being poor and of course unpopular. They also abused us most outrageously, challenged us to work miracles, and called upon us to raise the dead, bring fire down from heaven, etc. We bore testimony to the truth of the fulness of the everlasting Gospel which God had revealed through his servant Joseph. They, in return, called us many hard names. The priest said such teachers were not wanted among his people. Brother Lyman Smith told them, in the name of Jesus Christ, they should be brought into judgment in the great day for their conduct, and they should know that the curse of God followed them unless they repented. We then left them. After walking about three miles we called at the house of a physician, and asked him to keep us, as ministers of the Gospel, for the night. He made fun of us, but told us where to find a family of Latter-day Saints, a mile and a half off. We were happy to find them, for we were kindly received and comfortably entertained for the night.

June 9, Wednesday.—We traveled on. We called on a brother at Pierpoint, Ashtabula County, Ohio, at about twelve o'clock, and got some dinner. We crossed the State line into Crawford County, Pennsylvania, walked about seven miles and began to inquire for a place to stop at, but in vain. For three miles all treated

us with contempt and turned us away. We found we were in a strange country and without friends. We went into the woods, and on our knees asked the Lord to open somebody's heart to keep us. At one house we were told that a Methodist priest lived in the next. We went there and told him that we were preachers of the Gospel, sent by revelation to warn the people, that we traveled without purse or scrip, that we belonged to the Church of Jesus Christ of Latter-day Saints, by our enemies called "Mormons," and that having heard that he was a man of God, who preached the word to the people, we wanted to stay with him over night. He said we were welcome, but he did not know us as preachers. He treated us kindly, and he talked with us until late.

June 10, Thursday.—Our host said he had learned many new things and asked us to visit him again on our return. We walked to the village of Sadsbury, and called on Mr. Scott, who kept an inn; told him our business, that we traveled without purse or scrip, and if the people would like to hear us preach, we would like the privilege. He gave out an appointment at the Presbyterian meeting-house, and invited us to stop with him. We took dinner and went to meeting. It being brother Lyman's turn, I could not get him to go into the pulpit. We preached to the people from the pulpit stairs and dismissed

them. We were much embarrassed, it being our first effort before so large a congregation. We pursued our way for about a mile, when, upon looking back, we perceived Mr. Scott and a constable. We halted. They came up and demanded pay for our dinner. We told him he had made us welcome, and it was unjust to demand pay. Mr. Scott said, "I work for my living, and if you do not pay my demand, the constable shall arrest you and take you back." We gave him all the money we had, and he let us go on. It soon began to rain. We called at a number of houses for entertainment, but were refused. It grew dark and the rain came down in torrents. On calling at a large log house, and asking permission to stay under its roof, we were answered, if we were "Mormon" preachers the rain would not hurt us. It was nine o'clock and very dark, and a mile to the next house. The woods being thick, and the mud and water very deep, it was difficult to find our way. When we came near the house, the dogs rushed upon us. Brother Lyman Smith walked over them and knocked at the door. We were welcomed and asked if we would not have some dry coats. We could hardly refrain from tears. We were shown to an excellent bed, and, after returning thanks to our heavenly Father, we went to rest.—*Deseret News, June 7, 1875.*

THE SUNDAY SCHOOL JUBILEE AT AMERICAN FORK.

Provo City, June 1, 1875.

Editor Deseret News:

The proposed Sunday School Jubilee of Utah County, held to day, at American Fork, in honor of President B. Young's birthday, was a complete success. There seemed to be a desperate struggle all morning between fair and foul weather, the storm king marshalling several ominous looking black clouds in very threatening array, and they commenced to discharge some flakes of snow, borne on by rather a furious wind, at the northern-bound train. But the

bright rays of the sun persevered most persistently and would every once in a while shine through their dark and disordered ranks, giving proof of the interest it felt in the occasion. The contest was kept up with great tenacity, until finally the 1st of June proved too much for the blasts of winter, and the clouds finally succumbed, leaving King Sol in supreme control of the heavens.

A little before ten o'clock, a.m., eighteen cars rolled into American Fork from the northern settlements, and seven from Salt Lake County,

which, together with a large number of teams from the surrounding places, brought no less than from four to five thousand persons to join with the inhabitants of American Fork.

Among the guests from Salt Lake City were Governor S. B. Axtell, Hon. Geo. Q. Cannon, Feramor Little and Junius F. Wells, Esqs., Supt. Geo. Goddard, and Secretaries J. B. Maiben and Wm. McLachlan, and others.

The stand, beneath a large and commodious bowery, was also occupied by Prest. A. O. Smoot, nearly all the Bishops of Utah County, and many of its leading citizens.

After the various choirs were seated as per arrangement, the opening hymn, "O, My Father," was sung by full chorus, prayer was offered by the chaplain, Elder Wm. Greenwood, the hymn, "All Hail, my Sabbath School Mates," was sung in full chorus, after which the opening address was delivered by Elder David John, Superintendent of Sunday Schools of Utah County, who briefly thanked all present for their attendance, including children, teachers and visitors, and hoped that while we raised our voices in singing anthems and hymns in praise of our Father in heaven, our hearts' devotion would be truly drawn out in reverence to Him whose care had been over us so unerringly and brought us together this day to make this city and ourselves happy in our jubilee.

A hymn was sung by the Springville Sabbath School choir, led by F. Waite. Little Ada Dilworth Tracy bowed and nodded to the audience in a recitation, entitled, "Bite Bigger, Billy, do," which gave immense satisfaction. "Jubilee Hymn," in honor of Prest. Brigham Young's birthday, words by Sister Hannah Cornaby, Spanish Fork, was sung by full chorus.

Hon. Geo. Q. Cannon introduced his Excellency, Governor Axtell, who, in a short and pointed speech, showed the great advantages of moral and religious training, complimented all present on their assembling on this occasion, and alluded to the benefit of such exercises and training as the children were now receiving as not only exemplified in the refinement of

their thoughts, but as adding grace, ease, and beauty to their persons.

Then followed an original song, "The Savior's Coming," by the Provo Sunday School choir, led by Elder James E. Daniels. Two young men gave a dialogue, in which were brought out, with pleasing effect, "God Save the Queen" and the "Star Spangled Banner," by the Spanish Fork choir. A song, "Pure Cold Water," was sung by the Santaquin Sunday School choir, led by Elder Olsen.

Next came a speech from the Hon. Geo. Q. Cannon, who, in his remarks, thought one must be insensible indeed did he not feel moved by the influence of the sweet singing and good feeling that pervaded the assembly. He told of an amusing incident of his being in company recently with six other gentlemen, who, as inquiries were made concerning the health of their families, it occurred to one to take count of the number of children those six were fathers of. The result showed that they were the fathers of 146 living children. It would be needless to state the religious faith of those men, but certainly they should be thanked for contributing in so liberal a manner towards Sunday school jubilees.

The speaker urged upon the youth present to guard with tenacity their virtue and their honor.

The following were then given—Song, "The Things We Love," by the Pleasant Grove Sunday School choir, led by Wm. Frampton; recitation by Master Anderson, "Two Laborers in One Field;" song, "Anniversary Jubilee," by the American Fork Sunday School, led by Isaac Abel, assisted by Prof. Grant, with the silver note of the cornet; recitation, Miss Martha Nielson, entitled "God," most impressively rendered; song, "The Pic-nic," full chorus.

Prayer by Elder F. Little. Dismissed for refreshments.

— 2 o'clock, p.m.

After a song, "Our Own Sunday School," full chorus, prayer by Assistant Superintendent I. M. Coombs, and song on the "United Order," by Elder William Clegg, of Springville, full chorus, President A. O.

Smoot gave an address, in which he briefly reviewed the history of Utah, contrasting the barren past with the fruitful present and the hopeful future, thanked the brethren associated with Sabbath schools for their endeavors in that direction, also the R. R. officials for the care and interest they had taken in the transmission of the children from place to place.

Next came a song, "Mother, I've Heard Sweet Music," by the Lehi S. S. choir, led by Elder Carter; original recitation by Chas. Hansen, of Goshen; speech from Superintendent George Goddard, in which he expressed his thanks to Providence for tempering the weather in favor of the gathering, notwithstanding its threatening aspect, and gave some very pertinent instructions to the young of both sexes; a recitation from Henry Maiben, "The Country Fair," which fairly convulsed the audience with laughter; an original recitation, composed by Wm. Clegg of Springville, upon the "Birthday of Prent. Young," well rendered by Miss Rosa Abel.

Hon. Geo. Q. Cannon introduced Mr. Lyon, of Buffalo, N. Y., who expressed great satisfaction in witnessing the exercises of the day. He had been used to meet with large numbers of children, but never had he been with such an almost innumerable host as he met on the present occasion.

A song, "All Together Once Again," by the Spanish Fork choir, led by William Jones, was followed by a

speech by J. B. Maiben, Esq., Secretary S. S. Union, encouraging the exertions of the teachers.

After "A Psalm," recited by Martha Nelson, recitation from Miss Emma Evans, Spanish Fork, and a song, "On What Foundation Do You Build?" by the Goshen choir, led by Elder Jenkins, came a speech by assistant Superintendent S. S. Jones.

The hymn, "The Gates for Ever Open," was beautifully executed by four young ladies of American Fork; the "Sunday School Hymn" was effectively sung by the Alpine S. S. choir, led by Jas. Booth; a closing speech was made by assistant Superintendent W. Paxman, a closing hymn, "The World's Jubilee," was sung in full chorus; and Elder Geo. Q. Cannon pronounced the benediction.

Great credit is due brother W. Grant for the interest manifested on this occasion, to Ebenezer Hunter, director of music, and Samuel Buckley, of Provo, for accompaniments on the organ, and to the committee of arrangements, whose exertions for the comfort of the children and all concerned were untiring.

The committee was as follows—

W. PAXMAN, Chairman,
WM. FRAMPTON,
GEO. WEBB,
E. HUNTER.

Very respectfully,
S. S. JONES,

Corresponding Sec.

Utah County S. S. Union.

—Deseret News.

PREVIOUS ARCTIC EXPEDITIONS.

As so much interest is attracted by the Arctic expedition, which recently sailed from Portsmouth, it will be interesting to give briefly some account of previous explorers to find out a north-east and north west passage. The attempt to discover a north-west passage was first made by a Portuguese named Corte Real, who was licensed by Henry VII. for that purpose, on condition that he sailed under the English flag, and, after paying the cost

of his expedition, gave to the king a fourth of the revenue of any unknown land he discovered. In 1585 a company was formed in London called the "Fellowship for the Discovery of the North-West Passage," and it was on the behalf of this company that Captain Davis sailed to the Straits which bear his name to this day. From the year 1745 to 1818 Parliament offered £20,000 for the discovery of this passage, the reward being modified in

the last-mentioned year by Government promising that £5,000 should be paid when either 110, 120, or 130 degrees W. longitude should be passed, one of which payments was made to Captain Parry in 1824. Below is a chronological list of all the voyages which have been made to the arctic region for the purpose of exploring :—

1553, May 20.—Sir Hugh Willoughby's expedition to find a north-east passage to China sailed from the Thames. In 1558 the ships were reported to have become entangled in the ice off Lapland, and the whole of the expeditionary party perished.

1576.—Sir Martin Frobisher sailed from the Thames to find a north-west passage to China, when he reached what was afterwards known as Hudson's Bay.

1585.—Captain Davis's expedition in search of a north-west passage.

1594.—The Dutch expedition, under the command of Captain Barrantz, sailed in search of the north-east passage.

1602.—Weymouth and Knight's expedition.

1610.—Captain Henry Hudson first sailed in command of an expedition in search of the north-west passage to the Pacific. He made four voyages in very quick succession, and in the course of his adventures discovered the bay which now bears his name. This was discovered by Frobisher in Queen Elizabeth's reign, though Hudson ventured further north than the Elizabethan adventurer. Hudson, on his fourth voyage, while wintering in this bay, was thrown into a boat with four others by his sailors, and left to perish.

1612.—Sir Thomas Button's expedition sailed.

1616.—William Baffin sailed with an expedition, and reached the bay now known as Baffin's Bay. The extent of this discovery was much doubted until the expedition of Ross and Parry proved that Baffin was substantially correct.

1631.—Foxe's expedition.

1742 to 1769.—1742. Middleton's expedition sailed, in 1746 Moore and

Smith's, and in 1769 Hearne's land expedition set out.

1773.—Captain Phipps, afterwards Lord Melgrave, set out on his expedition.

1776. July 12.—Captain Cook, with the *Resolution* and *Discovery*. He never again reached England, being killed by the savages of Hawaii, on the 14th of February,

1779. His expedition reached Sherness on the 4th of October, 1780.

1789.—Captain Duncan's voyage.

1790.—Captain Duncan sailed for the arctic regions.

1795.—The *Discovery*, Captain Vancouver, returned from a voyage of survey and discovery on the north west coast of America.

1815.—Lieutenant Kotzebue's expedition.

1818.—Captain Ross and Lieutenant Parry in the *Isabella* and *Alexander*.

1819. May 4.—Lieutenants Parry and Liddon in the *Hecla* and *Griper*. They returned to Leith on the 3rd of November, 1820.

1821. May 8.—Captains Parry and Lyon in the *Fury* and *Hecla*.

1819 22.—Captain Buchan and Lieutenant Franklin's expedition in the *Dorothea* and *Trent*.

1824.—Captain Parry set out on a third expedition in the *Hecla*.

1825, Feb. 16.—Captains Franklin and Lyon, after having attempted a land expedition, started from Liverpool.

1827, June 22.—Captain Parry made his fourth voyage, once more in the *Hecla*, sailed from Deptford on the Thames, and after reaching a spot 435 miles from the North Pole, returned on the 6th of October.

1833, Oct. 18.—Captain Ross's expedition, after being absent for four years, and when all hope of his return had been abandoned, arrived in Hull. In 1830 he discovered Boothia Felix, and on the 31st of June, 1831, he came to a spot which he considered to be the true magnetic pole. The appearance of his ship created much surprise and curiosity, many going hundreds of miles to see it.

The hull was all stripped of its paint, and had the appearance of having been newly planed.

1835, Sept. 8.—Captain Back and his companions arrived at Liverpool from their perilous Arctic land expedition, after having visited the Great Fish River, and examined its course to the polar seas. In December of this year the Geographical Society awarded to Captain Back the king's annual premium for his polar discoveries and enterprise.

1836, June 21.—Captain Back sailed from Chatham in command of a war ship, *Terror*, on an exploring adventure in Wager River.

1845, May 24.—Sir John Franklin, and Captains Crozier and Fitz-James, in the ships *Erebus* and *Terror*, leave England for the Arctic Seas. The fatal result of this enterprise is too well known.

1850, Jan. 20.—Commander Collinson and M'Clure, in the *Enterprise* and *Investigator*, sailed eastward in search of Sir John Franklin, and on the 26th of October, Captain M'Clure discovered the north-west passage. On September 6th he discovered high land, which he named Baring's Land; on the 9th other land, named after Prince Albert; and on the 30th the ship was frozen in. In a sledge expedition, and on October 26th, reached Point Russell, and from an elevation of 600 feet he saw Parry or Melville Sound be-

neath. The strait connecting the Atlantic and Pacific Oceans he named after the Prince of Wales. The *Investigator* was the first ship which traversed the Polar Sea from Behring Straits to Behring Island. Captain M'Clure returned to England September, 1854, was knighted, and rewarded with a gift of £5,000, an equal sum being distributed amongst his officers and crew.

From 1848 to 1865 not less than 21 expeditions were sent in search of the Franklin expedition, five of which were equipped by Lady Franklin, chiefly at her own expense. Some of these expeditions resulted in very valuable discoveries, and the remains of many of the officers were found, which proved with certainty that they had perished.

1858.—Swedish-Norwegian expedition by way of Spitzbergen.

1863, May 24.—German expedition left Bergen, and returned in October, 1871.

1871.—The *Polaris*, under Captain Hall, an American, having reached a higher latitude than any ship had yet attained, the crew were cast ashore at Smith's Sound, and brought to England in a Dundee whaler.

1872, June 13.—Austro-Hungarian expedition, under Lieutenant Weyprecht and Lieutenant Payer, left Bremerhaven, and returned 1875.
—*Newcastle Daily Chronicle*.

SPEAK WITH A PURPOSE.—Prominent among the leading follies of the day, and one which should be assiduously guarded against, is the senseless, idle gossip so common in society. Friends meet and they must say something, whether there is anything of importance to communicate or not. If nothing of more consequence is at hand than the whims, peculiarities or even shortcomings of neighbors and acquaintances, these must be ruthlessly canvassed. And in all such conversations, everything must be worked up in the most brilliant colors, to lighten vivacity and increase interest. It is a common thing to spend half a day or an evening in social chat, and then take leave of friends without feeling in the smallest degree benefited. Once in a while a friend is met with, who has a mind stored with profitable knowledge, which is dealt out whenever the lips are opened for utterance. Never unruly grave, speaking with animation and propriety, adorning even timely jokes with intelligence. Two minutes conversation with such a person refreshes the spirit, gladdens the heart, and gives more satisfaction than days or weeks spent with the commonality.—*Ec.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 12, 1875.

THE KINGDOM OF GOD.

THE subject of the Kingdom of Heaven has engrossed the attention of all theologians more or less from the beginning of time to the present moment. Different writers entertain widely different views in relation to this Celestial Power. Many authors maintain that it consists merely of a system of moral principles—the precepts and virtues of the Gospel—centred in the regenerated heart of man—the faith and love of God in the soul. They claim that the Savior's language, "My Kingdom is not of this world, else would my servants fight," is proof positive that theirs is the true position, and their interpretation the only solution of this theological problem. Nine-tenths of the ministers of the day entertain similar views.

But may not the Kingdom of God be a heavenly-patterned organization, with a peace policy—not composed of a fightable, carnal element of aggression and discord, but of "Peace on earth, good will toward men?" hence non-combative, fighting being contrary to its genius, and if indulged in by its representatives, will imperil its existence on earth, or as the Savior expressed it, "All that take the sword shall perish with the sword."

We view the Kingdom of heaven to be a corporate body—composed of men, women and children—a literal fact. An organization containing five cardinal points, each being necessary to the efficacy of the other—one and all, equally contributing to the success of the whole.

But says the spiritualistic objector, Is it not written that "The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you?" To whom did the Savior address this language? Was it to the believer—to the man with clean hands and a pure heart? To the man with the "spiritual Kingdom" of God in his heart? No! Christ spoke to the undisguised enemies of the Kingdom on this occasion. How does the text read? "And when He was demanded of the Pharisees, when the Kingdom of God should come, He answered them and said, The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you." What? If the Kingdom of God is a spiritual essence in the hearts of the regenerated, and this passage of Scripture is proof of the same—Why then, they place the Kingdom of God in the hearts of ungodly, hypocritical, and rebellious Pharisees. Away with such an untenable position—such an unreasonable, unscriptural dogma.

Well may the Savior say, "Let them alone: they be blind leaders of the

blind." It is consistent and charitable, however, to seek to enlighten the blind lest they follow the "blind leaders," and so "fall into the ditch" and perish with them.

The sentence, "the Kingdom of God is within you," thus applied—thus interpreted, is a gross perversion of the text, and cannot be reconciled with the wise and just economy of heaven. The true interpretation of the passage is simply the enunciation of the fact that the Kingdom of God was "*within*" the bounds of their social and political organization—was "*within*" the reach of all men, as our Lord on another occasion remarked, "The law and the prophets were until John : since that time the Kingdom of God is preached, and every man (true believer) presseth into it." Luke xvi, 16.

The Jews, living contemporary with Jesus, were quite right in their expectations relative to a literal Kingdom of heaven. Even the Apostles ask Him the question, after His resurrection, "Lord, wilt thou at this time restore again the *Kingdom* to Israel?" Hear the answer—Not, Ye men, void of understanding, know ye not that the Kingdom of God is in your sanctified hearts—No. For, "He said unto them—"

"It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel ; which also said"—

"Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 7—11.

It was not for the Jewish Apostles to know the "*times and seasons*" of the setting up of the Kingdom of Heaven. Their mission was to preach the Gospel for the term of their natural lives on earth—then to depart and be with Christ at the right hand of God the Father, in the enjoyment of the Mansion prepared for them.

The establishment of the Kingdom of God on earth in all its power—with all its keys of knowledge—its Temples—its rites and ceremonies—its perfect laws adapted to the necessities of all mankind was not to take place at that time.

Why? Because the House of Israel rejected and put to death the King of the kingdom and also sought to take the lives of its officers, and the destruction of its organization. "The Kingdom of Heaven suffered violence and the violent took it by force" and ultimately banished every part of it from the world. A small minority of the Gentile nations received the heavenly system so far as it was permitted to develop itself, but they soon relapsed into their former idolatry—blending with their "Christian" service of worship the heathenish practices of the age, so that even the shadow of God's Kingdom could not be seen.

Now it takes five component parts to constitute a Kingdom—the Kingdom of God.

1st. A King possessing the royal right to rule, and who can justly demand obedience to his will.

2nd. Officers clothed with power; and authority received from the king to administer in all the departments of the Kingdom.

3rd. Subjects: citizens of the Kingdom and heirs to its gifts—its graces—its blessings—its salvation!

4th. A code of perfect laws—general laws—to which all must adhere—laws adapted to suit all ages and conditions of men—with special laws for the government of the true Church.

5th. Territory where the Kingdom can be organized and established—a location where the King can reign—the Officers minister—the Subjects show allegiance—the laws be enforced and respected.

The Lord Jesus Christ is the King of the Kingdom of Heaven. He has secured his right to rule by shedding his blood for all people in order that all may be saved by conforming to His will.

Apostles and Prophets; Evangelists, Pastors and Teachers, Seventies, Bishops and High Priests are the officers of the Kingdom of Heaven.

The Household of faith—the Saints of all ages and dispensations—constituting the Church of Christ—militant and triumphant—constitute the subjects proper or the *bona fide* citizens of the Kingdom of Heaven. The world of mankind will participate in its general blessings but not in its particular privileges.

The everlasting Gospel is the code of laws ordained for the government of all Saints. Out of this a moral code may be formed suitable for the government and well-being of all people upon the face of the habitable globe.

The earth is the birthright of the children of God. "Blessed are the meek for they shall inherit the earth. It is their lawful inheritance. The burden of the "new song" of redeemed Saints heard sung by St. John, was, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

"Our Father which art in heaven, Hallowed be thy name, Thy Kingdom come. Thy will be done in earth, as it is in heaven." This is not an unmeaning prayer. There is an important point in it that all would do well to notice—"Thy kingdom come, Thy will be done in earth as it is in heaven."

We may look for the setting up of the Kingdom of God in the latter-times no more to be thrown down—a government of peace—of power—of universal brotherhood.

"In the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth."

The Lord has commenced His Work—His glorious Work—His marvelous

Work and a wonder! in these our days, that will bring to pass the overthrow of sin and Satan, and usher in the universal reign of righteousness—the promised REST of a “thousand years”—the Sabbath era of Prophetic song.

The holy “Angel” has flown through the “midst of heaven,” and restored the “everlasting Gospel” to man; and the Almighty has divinely commissioned the Latter-day Saints to the work of perfecting the CHURCH—to bring about the “restitution of all things”—and accomplish the great work of “turning the hearts of the fathers to the children”—to prepare the Bride to meet the Bridegroom.

Jesus will soon descend with “ten thousands of His Saints, in glory,” for as He ascended into heaven from “Mount Olivet,” in “like manner” will He come again; “and His feet shall stand in that day upon the Mount of Olives;” “Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously;” and “The law shall go forth of Zion, and the word of the Lord from Jerusalem.”

The kingdom of God will triumph through the potency of truth—the righteousness of Saints—the faithful exercise of the holy Priesthood; and ere long the victorious Army of the Lamb will stand on Mount Zion clothed in white robes, with palms in their hands—peace in their hearts—salvation in their souls—exalted forever!

E. H.

CORRESPONDENCE.

AMERICA.

Salt Lake City, June 14, 1875.

Elder Edward Hanham.

Dear Brother,—I send these few lines to you hoping they may find you well. I am happy to say my health is pretty good at this time.

I notice by the papers that you are having a good time, visiting the Churches. We do not write often to you, but we frequently think and talk about you, and rather envy you in the good time you are having. Everything is moving along about the same as when you were with us.

I visited Prest. Geo. A. Smith on yesterday, and I was much pleased to see him so far recovered from his late sickness. I look upon it as a life given to the Church from the dead, in his case. He is one of those men who are full of integrity and we could not afford to lose him, and God raised him up as it were from the dead, in answer to the prayers of the Saints, and I think that all those who were acquainted with his condition so view it.

Business is very quiet in this city

and has been for some time. I believe that all your stores are occupied as usual.

Yesterday (Sunday) afternoon I went to the meeting, and Elder Erastus Snow, from St. George, addressed the congregation. He bore a powerful testimony to the restoration of the Gospel in these last days. As I sat in our old place on the left of the stand, it was a pleasing sight to see the thousands of Israel's sons and daughters flocking into the vast building, gathered from many nations under heaven, and to reflect on the fulfillment of prophecy, “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” “Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”

In my seat I now behold, in part, the literal fulfillment of these prophecies. They are coming in at this present time by hun-

dreds and occupying the seats reserved in our Tabernacle for them, sitting in our midst surrounded by Latter-day Saints, listening to the teachings of the Elders of Israel.

No sooner had the people taken their seats this afternoon, than Elder Dimick B. Huntington entered, followed by about one hundred Lamanites—men, women and children, having recently joined the Church. They partook of the Sacrament of the Lord's Supper, with us. The contrast was very great. It was quite interesting—to witness these dusky children of the desert, with their long shaggy hair paying grave attention to the remarks made by the speaker, while on either side of them sat many of the refined citizens of America and Europe. I cannot explain to you by pen and ink how my heart leapt for joy as I contemplated the scene, in literal fulfillment of ancient prophecies, delivered to the fathers of the Lamanites (American Indians) having direct reference to their posterity. And also in beholding the fulfillment of prophecy touching ourselves.

Now dear brother Hanham, I must draw my letter to a close, praying God the eternal Father to bless you on your mission.

Please, give our kind love to Pres. Joseph F. Smith, and to all the brethren in the Office. Should you see any of our relatives or acquaintances while on your mission, give to them our kind regards.

Brother Thomas Harding and the boys join in kind love to yourself.

As ever I remain your brother in the new and everlasting Covenant,

GEORGE DUNFORD.

New York, June 27, 1875.

Pres. Joseph F. Smith.

Dear Brother,—Our company in the good S. S. *Wisconsin*, arrived here at 4 p.m. to-day. All is well with us: one general feeling of satisfaction being expressed by all. Our passage has been prosperous and speedy despite head-winds all the way. One death only, that of the motherless babe three months old, brought by sister Romeril, which occurred on Friday, 25th, and

the body was consigned to a watery grave.

After leaving Queenstown, from which point we wrote you, we came at an average rate of 291 miles per day. The air was cool and bracing up to Thursday, 24th, when, this side the Banks of Newfoundland, it was warm and sultry. But on Saturday morning, the 26th, it changed again delightfully cool. Two or three days of the voyage the sea was somewhat rough and broken and, as would naturally be expected we had some sea-sickness in the company.

Sister Charlotte Young, from Godalming Union, whom you will remember as the entirely helpless cripple of 20 years' standing, and who physicians said would not survive the fatigues of the short journey from Godalming to London, (about forty miles) has passed the journey thus far heroically and without sickness, and is to-day considerably better than when she parted from her friends in London.

Meetings have been held on week day evenings, by both English and Swiss Saints, as well as conjointly.

We wish to express gratitude to our Heavenly Father for His constant blessing, daily care and guidance.

We also acknowledge the uniform courtesy and kindness shown by Capt. Forsyth and officers, not forgetting the kind stewards and stewardess who have attended to the wants of the company so faithfully. Capt. Forsyth's principle of superior ventilation has conduced greatly to the health and comfort of the passengers.

Tuesday, 29th. Company remained at Castle Garden over night very comfortably. We leave by the 7 p.m. train to-day, all is well.

Praying that the blessing of our Father may be upon you and the brethren with you, and all the interests of Zion, we remain,

Your brethren and fellow laborers in the cause of truth,

R. T. BURTON,
M. H. HARDY,
PETER SINCLAIR,
E. N. FREEMAN,
JACOB ZUNDEL.

ENGLAND.

Bristol, June 25, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I take up my pen to write you a few lines hoping they may find yourself and all the brethren of the office in good health and spirits. Brothers Boyer and Payne are in good health, and are desirous of doing much good. My own health is much the same as it was while at Gloucester. Hope you had a safe return to Liverpool.

Elder Boyer and myself returned to Bristol on Wednesday, June 23rd, instant, leaving Elder Payne to labor in the northern part of this Conference. After having made out our quarterly report for the quarter ending June 30, 1875, we shall leave Bristol for the South and Western part of the

Conference. Brother Boyer will labor in and about Broadwinsor, myself visiting North Petherton, Taunton and Eastdown, and after that I think of going to Plymouth, where I shall deliver a series of lectures on the principles of the Gospel of Christ, as restored to the Prophet Joseph Smith in fulfillment of the prophetic declaration of John the revelator while on the Isle of Patmos, as will be found in the 14th chapter and 6th verse of the Revelations. After which I shall visit various other points as the Spirit may direct. I am ever anxious to do all the good I can in bringing souls unto Christ.

Praying God to bless you in all your labors in the ministry, with kind regards to self, and all in the Office, believe me to remain your brother in the bonds of the new and everlasting Covenant,
B. H. WATTS.

UTAH NEWS.

From the *Deseret News*:—

SUDDEN DEATH.—About two o'clock yesterday afternoon, May 31st, Sister E. A. Moffat, resident of the 20th Ward, was proceeding to the house of Dr. Anderson, with her daughter, who is afflicted with some malady, and when at the corner of South Temple and Sixth East Street she fell to the ground and expired in a moment. Just previous to the occurrence she appeared to be in her usual health, and a person whom she passed on the way said she heard her singing to herself, "I know that my Redeemer lives." Sister Moffat was in her forty-ninth year, and bore an excellent character. An inquest was held over the body by Coroner Geo. J. Taylor, and a jury, the verdict being that deceased came to her death by heart disease.

OBSEQUIES.—The funeral services of Sister E. A. Moffat, who died suddenly on Monday afternoon, were held at the 20th Ward School-house this forenoon, June 2nd. Elder Joseph E. Taylor delivered an excellent address on the subject of the resurrection of the dead and kindred topics and Bishop Sharp made a few timely and appropriate remarks.

THE FIRST EMIGRANT COMPANY.—This morning Presidents Young and Wells, Elders Orson Pratt, Erastus Snow, Geo. Q. Cannon, B. Young, Jr., and Albert Carrington, Bishop Edward Hunter, Elders A. M. Musser and George Goddard, and a number of others went up to Kaysville for the purpose of meeting the company of emigrants which reached Ogden last evening. At Kaysville the party named passed through the cars and gave kindly greeting to the Saints, after which they returned to the city, reaching the depot about fifteen minutes ahead of the emigrants, who arrived at half-past eleven o'clock. The company appeared to be in excellent health and spirits, there being, so far as we could learn, no cases of sickness among them. For an hour and a half before the train arrived the depot was thronged by a crowd of people, who were there in eager anticipation of seeing near and dear friends and relatives from whom many of them had probably been separated for many years, and

as the cars reached the platform the scene heightened in interest. There was the anxious child waiting for the expected aged father or mother, or the parent the son or daughter, the brother the sister, the sister the brother, etc., and then the affectionate embrace, and then the unbidden tears of joy tracing down the cheek of youth and age. Such scenes show up one of the brightest sides of human nature, as indicating the fountain of affection that exists in the hearts of mankind. Most of the new arrivals found immediate friends and relatives, by whom they were conducted to homes, and the fatherly, kind-hearted Bishop Hunter, and brother Goddard, his clerk, were on hand to provide for those who did not happen to be so fortunate. We understand that Elder L. J. Nuttall stopped at Ogden to look after the baggage of the company, and Elder Hugh S. Gowans went back to that place from Kayaville for the same purpose.

VALUABLE DISCOVERY OF SLATE.—The Ogden Junction of the 26th June, says,—"Seeing is believing. We have seen and are satisfied. That is, we are satisfied of one thing, namely, that within three and a half miles of Main Street there is a deposit of slate of vast proportions, easy of access, which ought to be worked for the good of the public and the financial benefit of the workers. A wagon can be driven to within a quarter of a mile of the place now, and with a little labor a dugway can be made right to the foot of the slope, at the summit of which the slate rises up in a huge body ready for the tools of the quarrymen. On the surface it is rotten and crumbling. Exposure to frost and storm for—well, we don't know how many—years has produced this effect. Great blocks of it detached from the mountain lie around, and, with a hammer and chisel, can be split into layers of almost any thickness—or thinness. Samples of it can be seen at the Junction Office, and further particulars can be obtained of Mr. Geo. Seagers, the discoverer. It's a big thing for somebody.

FLOURISHING.—We learn from Mayor A. O. Smoot that the manufacturing interests of Provo continue to flourish.

INDIAN POTTERY.—We have seen a specimen of Indian pottery, found at Paragoonah. Iron County, presented to the Deseret Museum by brother Silas S. Smith. It is in almost perfect preservation, and is the finest in form of any we have yet seen, besides being of good manufacture, and is evidently very old.

DIED OF HIS INJURIES.—Recently the *News* noted the fact that Elder Ralph Harrison, employed at the U. C. railroad workshop, met with a severe accident, falling upon an iron bar and badly wounding his head. His injuries caused concussion of the brain, from which death ensued at five o'clock last evening June 8th. Shortly after the accident he showed his resignation by expressing himself to the effect that he believed it was all right, or the Lord would not have permitted it to occur, and that He probably had a wise purpose in it. Elder Harrison was in his 53rd year, and emigrated to this Territory in 1866, having charge of a company of about sixty Saints from London to the frontiers in that year. When he first became acquainted with the Gospel he was a devout Catholic, but, soon becoming convinced of the truth of "Mormonism," he became identified with the Church, of which he was a most indefatigable and zealous member. Two years ago he returned from a mission of a year and a half to England. He was a member of the Salt Lake County Quorum of Home Missionaries, and always bore an unflinching testimony to the truth of the Gospel. The funeral services were to take place at half-past 2 o'clock this afternoon, at the 20th Ward School-house.

DEPARTED THIS LIFE.—On Saturday night, June 5th, about half-past ten o'clock, Elder William Gibson, whose health had been feeble for the last year or two, departed this life. The deceased was known to thousands of the Latter-day Saints, he having, in past years, when in the prime and vigor of life, been an able expounder of the great truths of the Gospel, and there are many in this Territory to-day, who date their first and indelible impressions of the

Gospel from hearing him explain them in his exceedingly winning yet forcible style. In his native country, Scotland, he opened up new missionary ground and raised up and organized, by the blessing of God, many branches of the Church. Deceased was born in Paisley, Renfrewshire, Scotland, November 4, 1809. He was baptized into the Church of Jesus Christ, of Latter-day Saints, Nov. 5th, 1840. In connection with the Paisley Branch he successively held and operated in the offices of Deacon, Teacher, Priest and Elder. He was a wood and iron turner and, in his early career in the Church, he labored diligently with his hands to support his family, while he devoted all his spare time to disseminating, in that early day, the principles of the Gospel where they were unknown. He performed a number of missions and up to his last conscious moment he bore a strong testimony to the truth of "Mormonism." The funeral services were to be held to-day, June 7th, at 2 o'clock, at the 20th Ward School-house.

From the *Salt Lake Herald*:—

AMERICAN INDIANS.—"JOE'S" BAND ASK FOR BAPTISM.—Mount Pleasant, June 10th, 1875.—*Editors Herald*:—At the urgent request of Indian "Joe" and members of his band located in Thistle valley, Bishops Tucker and Seely paid them a visit on Tuesday last, June 8th. "Yours truly" accompanied the party. On the arrival we were escorted into a large tent, and all being seated the object of giving the invitation was carefully explained by interpreter Frank Bills. The gist of the matter was that the Indians wished to be baptized into the "Mormon" Church; live, act and assimilate as near as possible to what they believed the better condition of the whites; put off their evil way, etc. It was certainly a remarkable phenomena to see and hear the red men tell of the action of some power upon their minds. After some brief talk by the home missionaries, which was listened to with decorum, there was a general expression on the part of the Indians in favor of being baptized. Having selected a suitable place—the Indians assisting in making a dam across the stream—8 o'clock next morning was appointed the time to attend to the rites of baptism and confirmation. At the hour named quite a number of settlers assembled. The Indians, squaws and children were seated on the nice green sward as reverential in appearance as any gathering I ever saw. After singing they knelt with Bishop Seely in prayer. It was a sight not to be forgotten, to see those dusky sons of the mountain kneel in prayer and hear them say "amen" to the blessing invoked on them, and for the good spirit to guide them in a better way. After proper questions were propounded twenty-nine men and twenty-three women were duly immersed in the water by Bishop Tucker, and all was done with as much propriety as I have ever witnessed on occasions of baptisms. At the confirmation they were pleased to express themselves as being allied to the Great Spirit. Ten children were anxiously brought by fathers and mothers to be blessed, and have names given them, which was accordingly done. It was impossible not to be impressed. After the close of the exercises we separated. All were pleased. The results are with him who has evidently worked on the hearts of his children, and who shall measure his power?—D. C.

LEARN TO SAY NO.—Young man learn to say "No." When you are tempted, utter it with a will—"No." When fair hands offer you the wine-cup say it gently, yet with unwavering firmness—"No." A young companion invites you to the billiard-room or the gaming-house. Do you think it would be well to go? "No." Well then, how will you answer him? "I—I—I think I won't go to-night." He will collar you and say, "Oh, come along now." If you add, with bated breath, "I was brought up not to go to such places," he will say, "Be your own man; I wouldn't always be tied to my mother's apron-string; come on; and on you go like a dumb ox to the slaughter. A decided and emphatic "No," which would have made your tempter feel that your self-respect was touched by his proposal, would have sent him away to return on such an errand no more.